CPA

Cordillera People's Alliance
for the Defense of the Ancestral Domain

Papers and Documents
from the
First Cordillera People's Congress
June 1-3, 1984, Bontoc, Mt. Province

CORDILLERA PEOPLE'S ALLIANCE FOR THE DEFENSE OF THE ANCESTRAL DOMAIN

Papers and Documents from the First Cordillera People's Congress Convened June 1 to 3, 1984 in Bontoc, Mountain Province

From June 1 to June 3, 1984 in Bontoc, Mountain Province, representatives of 27 sectoral and community organizations from various parts of the Cordillera met in a people's congress. They discussed the problems they faced as indigenous national minorities, and the proposed people's alternative. The alternative: forging a broad-based alliance of people's organizations; one that would work for the realization of an indigenous people's program for the defense of the Cordillera ancestral domain and for the self-determination of Kaigorotan.

The Congress was convened by the Cordillera Consultative Committee, CCC, through the wider Cordillera Coalition of Organization for the Realization of Democracy, CORDI-CORD. The CCC and the 13 other organizations represented in CORDI-CORD were joined by 13 more organizations to form the Cordillera People's Alliance for the Defense of the Ancestral Domain, CPA. The CPA has since expanded to include a present total of 33 organizational affiliates.

The CPA will hold the Second Cordillera People's Congress in Bontoc from June 1 to June 4, 1985.

This document contains what significant papers, declarations, and programs were presented and adopted at the first congress.

THE HUMAN RIGHTS OF INDIGENOUS PEOPLES

Presented by Ponciano Bennagen
Translated from the Ilocano

Every human being has the right to live, and live freely. He has the right to pursue, according to his individual capacity and social responsibility, happiness, peace, and freedom for himself and his society.

Thus do peoples and nations formulate laws: that such basic human rights may be defended and upheld.

Here in the Cordillera, in what is known as Kaigorotan, are many indigenous institutions and customary laws which exist to safeguard these rights. The Philippine nation has a Constitution drafted presumedly for the purpose of protecting these rights. In addition are special Philippine laws which supposedly guarantee the rights of indigenous peoples.

Then there are those laws which have been passed by the United Nations, and those declarations which have been made by other duly-recognized international organizations. Some of the latter have been forwarded by NGOs, or non-government organizations. Among them are the declarations which have been forwarded by WCIP, the World Council of Indigenous Peoples.

The WCIP was organized by indigenous peoples themselves. It was launched in Canada in 1972, through the efforts of the National Indian Brotherhood. In 1974, the WCIP was recognized as a non-government organization that could come into consultation with the United Nations.

The WCIP has for its members twenty-four indigenous people's organizations in various countries. One objective of the WCIP is to ensure the implementation of international laws and covenants which see to the rights of indigenous peoples.

The WCIP defines *indigenous peoples* as those peoples who trace their ancestral origins to the land upon which they live; who have cultures rooted in their ancestral land; who have languages and traits which render them distinct; who are conscious of their identity as distinct peoples.

The WCIP defines the following as the rights of indigenous peoples:

1. The right to life, physical integrity and security;
2. The right to land and natural resources;
3. Economic and social rights;
4. The right to maintain their own culture, language, religion and traditions in freedom;
5. The right to self-determination.

Article V of the WCIP Declaration on Human Rights states:

> Our land is our life. The history of our oppression is the history of foreigners stealing our land. To ensure physical and cultural survival, we declare:
>
> 1. The concept of aboriginal title must be recognized as a binding principle in international law.
> 2. Indigenous areas must be recognized as lands owned by the indigenous group and as areas under their political control.
> 3. Indigenous ownership of land must, in all cases, include the ownership of sub-surface rights, water rights, foreshore and off-shore rights, air rights, and right to hunt, fish, trap, gather and harvest.
> 4. Indigenous lands must be protected from sale to non-indigenous people except with free and full consent of the indigenous group. Any such sale must comply with international standards of consent and compensation, and the entire process must be open to international supervision.

The WCIP adds that indigenous peoples have prior rights to their ancestral land, no matter if outsiders have obtained title to such lands. The outsiders, and not the indigenous people, are the ones obliged to show proof of ownership of the land. This is only in keeping with the essence of law and justice.

In seeking to ensure the right of indigenous peoples to their ancestral land, the WCIP further defines this right as the:

1. Right to cover the land which rightfully and according to millenary tradition belongs to them, but has been robbed by foreign intruders;
2. Right to occupy land collectively with sole rights as irrevocable and non-transferable;
3. Right to organize themselves and administer their land and natural resources;
4. Right to demand from the governments of their countries sufficient land to improve the conditions of the indigenous communities and promote therein development under their own tutorship;
5. Right to make use of natural resources existent in the areas of indigenous peoples, such as forests, rivers, or deposits and the riches of the sea, and a right for the indigenous peoples to take part in the project and construction work and the use of it;
6. Right to demand of the states that such laws are passed that will be for the benefit of the indigenous peoples, particularly for the protec-

tion of their right to land ownership, recognizing aboriginal organizations and their full involvement in the process of making laws.

From the above, we see that there indeed exist international laws and declarations which guarantee the right of indigenous peoples to their ancestral land, as well as to self-determination. We know, however, that these are often not complied with. These are, in fact, violated. Such has been the experience of indigenous peples in the Cordillera and in the entire Philippines. Indigenous peoples have long been exploited and oppressed. In the Philippines, even national laws which are supposed to guarantee their rights eventually prove oppressive. We are all too familiar with the example of Presidential Decree 410, the Ancestral Land Decree.

What accounts for this oppressive condition? It is the absence of an effective social system or structure through which laws beneficial to indigenous peoples may be implemented. It is also the conflicts of interest between powerful groups and powerless groups of people in our society.

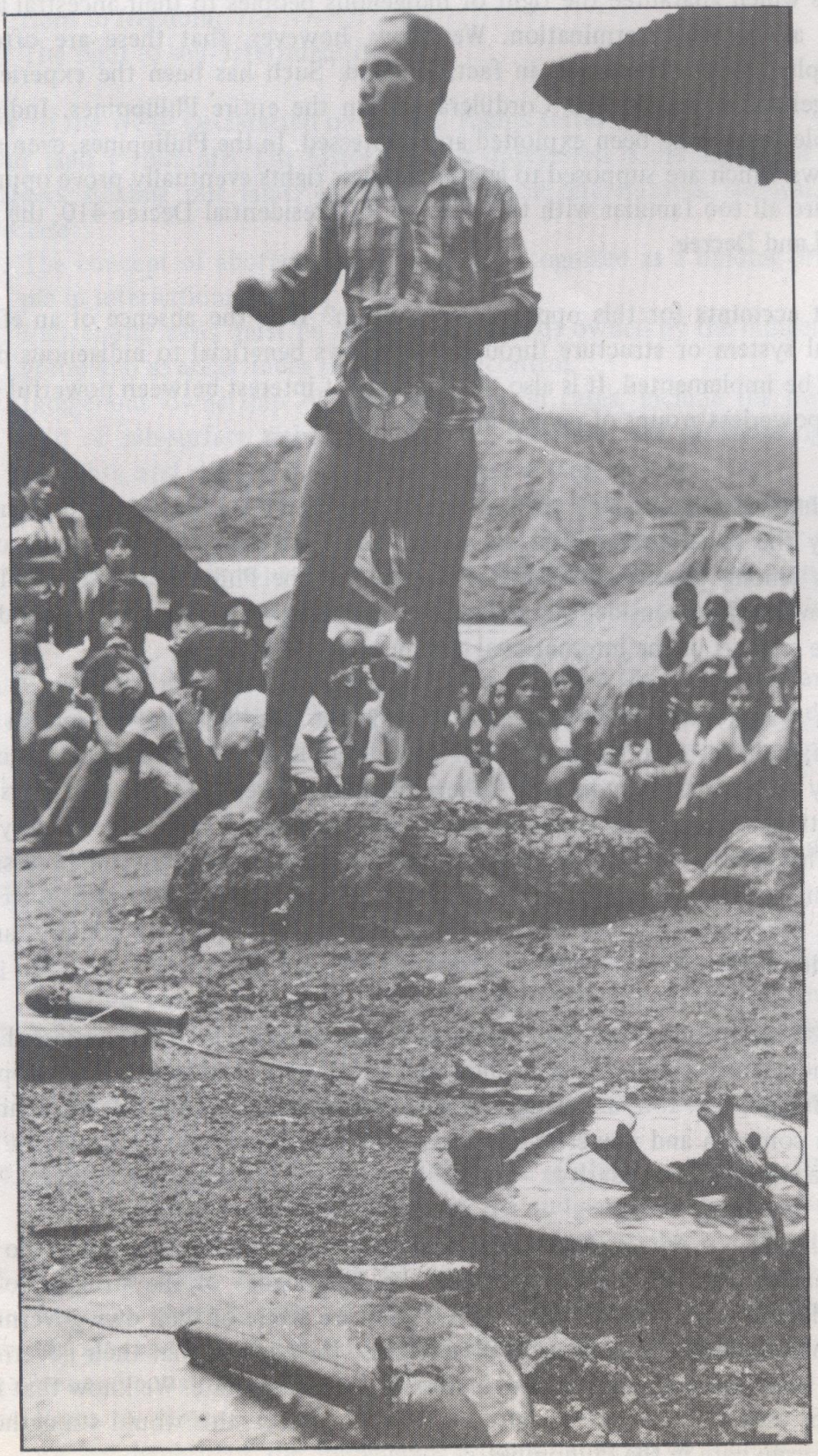
So that we may be able to understand the condition better, we only need to study the experience of the peoples of the Cordillera and the nature of relations among groups and classes of people in the Philippines. We should not, however, fail to consider our situation in the context of international conditions, as we are part of the international community.

Such a study will show that even if we in the Cordillera are distinct in experience, culture, and language from other peoples in the Philippines, we share many things in common with other Filipinos. Foremost of these things is the situation we share in common with many sectors in Philippine society. Like us, the sectors of farmers, workers, urban poor, students, and professionals in this society are oppressed. Like us, they are victims of foreign powers and giant corporate interests with whom collaborate the state, its military, and the Filipino ruling elite.

Such a study will, therefore, show that in our struggle as an oppressed sector of indigenous peoples, we cannot but unite with other sectors of oppressed Filipinos. They, too, are struggling to assert their rights. Because we share with them common and powerful enemies, their victory and ours can only be found in the strength of solidarity.

We should not forget, also, that outside the Philippines are groups who are in sympathy with us. They appreciate the significance of the struggle to assert and defend indigenous peoples' rights. They are aware of their own governments' complicity in the violation of these rights; they know that their governments have been extending aid to the oppressive Philippine state. We know that if such groups as theirs were to render our struggle support, this would strengthen our work even here in the Philippines.

We ought, further, to keep in mind that the laws enforced by our oppressors are not the laws upon which depend our struggle for justice, peace, freedom, and a truly human existence. Our struggle is founded on solidarity, militance, awareness of our rights, and an unwavering conviction that we must indeed assert these rights.



TOWARDS DEFINING THE SUBSTANCE AND FEATURES OF SELF-DETERMINATION IN THE CORDILLERA

Presented by the Cordillera Coalition of Organizations for the Realization of Democracy

We have listened to representatives of our people articulate the problems that we in the Cordillera face. In brief, these problems are:

First, the violation of our territorial prerogative to our ancestral domain. By means of unjust land laws, direct landgrabbing, and so-called development projects, the state has attempted to dismember our territorial base, and has relegated us to the status of squatters in our own territories. We are threatened with the loss of the very essence of our identity as a people: our ancestral land.

Second, the disregard and denial of our ancestral proprietary rights to our natural resources. While so much of the natural wealth of our ancestral domain has been tapped by the state and big business, we ourselves have received no fair share in the beneficial returns from this. Neither have we been justly compensated for the destruction of so much of our land and resources. Thus, our marginalization.

Third, disrespect of our culture. Our rituals, customs, and artistic traditions have been exploited for commercial purposes. Our values, belief systems, languages, and indigeneous learning structures have not been spared the effects of aggression by foreigners. Institutional education and the mass media continue to spread discriminatory ideas about us.

Fourth, political misrepresentation and the non-recognition of the persistent viability of our indigenous institutions. In many parts of the Cordillera, we continue to have recourse to such indigenous socio-political institutions as the *bodong* and the *ator*. However, these structures do not receive recognition in the present set-up. Instead, reactionary and bureaucratic structures have been imposed. Worse, there have been instances when our political traditions were misused by the state and its military to create divisiveness among us.

Fifth, repression. Because of our growing awareness of the problems we face as a people, and because of the increasingly assertive and united stance we have assumed, the state has unleashed repressive force against us. The Cordillera is now heavily militarized. The military has committed numerous atrocities in our areas. On account of these, many families, even whole communities have been forced to flee their ancestral lands.

We are a people oppressed.

History relegated us to the status of a minority. While the majority of Filipinos were being integrated into an alien set-up, we persisted in our indigenous systems and lifestyles. That we are still marginally integrated today reflects that we have collectively opted for the maintenance of our indigenous identity and existence.

We can no longer turn history back. We are already a minority. Today, we face, together with the majority of Filipinos, a common crisis. This crisis has brought us to endeavor with other oppressed Filipinos towards alternative, mor liberative structures.

However, we have a distinct identity as Kaigorotan. We have distinct problems as an indigenous people. Our situation causes us to make distinct demands. Even as we share in the over-all Filipino struggle for liberation, we cannot but struggle also for the self-determination of Kaigorotan.

Self-determination is a right of all peoples. It is the right of a people to freely determine its own political status and to freely pursue its own economic, social, and cultural development. In order to secure this right, a people may opt to secede from a state. However, the same people may instead opt for regional autonomy, if their rights as a minority nationality are assured by a democratic republic.

In our oneness with our brothers among the majority of Filipinos, we, the indigenous national minorities of the Cordillera, assert that our struggle for self-determination is best defined as genuine regional autonomy within a democratic coalition government of the Filipino nation. Our program for self-determination shall be more specifically defined according to such principles as follow:

The Right to Ancestral Domain

The Gran Cordillera Central, Northern Luzon, Philippines is the ancestral domain of several indigeneous national minorities: the Isnegs, the Kalinga, the Tinggian, the Bontoc, the Kankanaey, the Ifugao, the Ibaloy, and a number of smaller groups.

The people's ancestral domain includes not only the areas actually occupied by them, but also the entire reaches of the land which are vital to their lives: the rice terraces and swidden farms; the rivers; the forests and orchards; the pasture-lands and hunting grounds; the burial sites and sacred shrines.

The land is the physical territorial base of the people. It is their econiche and primary habitat, the main determinant of their economic systems, socio-political structures, and culture.

As original inhabitants of the Cordillera, the people possess the inalienable and primary right to their ancestral domain. They have the right to defend this ancestral domain, and to recover and regain control over lost territories and resources.

In order that this right of the people be guaranteed, the Cordillera ancestral domain shall be constituted as an autonomous region within the democractic coalition government.

The coalition government shall guarantee that the Cordillera ancestral domain be the perpertual and inalienable collective property of the indigenous national minorities.

Natural Resources

The people of the Cordillera have the ancestral proprietary right to the disposition, utilization, and management of all natural resources within the ancestral domain, prior to national and other constituencies.

All existing and foreign-controlled industries within the region shall be nationalized, but with compensation for the communities displaced, and indemnities for all past injuries caused by the operations of such industries.

Henceforth, further exploitation of resources within the ancestral domain by national and other constituencies shall require democratic consultation with and approval by the people of the autonomous region. Just compensation and a share in the beneficial returns shall be allocated the people of the autonomous region. The people have the right to the conservation of the natural resources necessary for environmental protection and improvement.

In areas where big landlords have usurped larged tracts of land, depriving farmers, the land shall be redistributed to the tenants.

Appropriate adjustments shall be made to take into consideration the democratic economic rights of non-indigenous inhabitants of the Cordillera.

The Right to Economic Prosperity

The people of the Cordillera have the right to an all-rounded socio-economic development.

Historical and current political processes and the exploitation of Cordillera natural resources for the benefit of outside interests have placed the indigenous national minorities in a marginalized situation. The people therefore have the right to receive more economic benefits in the form of state allocations and social welfare services for an accelerated development towards economic and social prosperity.

Any economic development program should be within the framework of social justice, the broadest possible participation of the people in the entire development process, adaptation of indigenous forms and systems of collective labor and cooperative management, and self-reliance.

All development efforts should begin with development education, so that the people may gain a full understanding of the implications and consequences of such efforts, and so that they can direct their program or choose alternatives which best suit their needs and interests.

Development strategies shall be geared towards increasing production and developing the forces of production by introducing appropriate and innovative technologies, more efficient implements, and labor-saving methods, provided that the people shall be assured adequate livelihood and employment.

Various types of cooperatives may be organized by the people to counter exploitative relations in production and distribution of goods.

The people of the Cordillera have the right to a standard of living adequate for their prosperity and well-being, including food and nutrition; safe drinking water; clean air; education in health and hygiene; medical care; educational facilities; adequate shelter; social housing programs, particularly for urban poor communities; access roads and public transport; appropriate technology for energy, food production, and other needs.

Culture

The people of the Cordillera have the right to maintain the integrity of their indigenous culture, and to pursue cultural development.

Indigenous cultural institutions shall be given recognition and treated with respect. The people shall neither be forced to abandon these, nor be encouraged to artificially maintain these for the benefit of outside interests. The people shall be guaranteed their right to maintain indigenous belief systems, value systems, learning systems, and practices in freedom and for so long as they continue to believe in the meaning and viability of these. They shall also be guaranteed the right to freely innovate upon these, and to utilize these as the venue for developing a progressive Cordillera worldview.

Indigenous rituals, customs, and artistic traditions shall be treated likewise. These shall be protected from vulgarization or exploitation for commercial ends. The freedom to make creative, meaningful, appropriate, and progressive innovations upon these is the people's right.

The growth of a united Cordillera consciousness shall be encouraged, provided that ethnic differences shall be recognized and respected.

Appreciation of Filipino nationalist culture and the development of a Filipino national language shall also be encouraged in the Cordillera, provided that these do not prejudice the people's own appreciation and development of their culture and languages.

Misinformation about and lack of proper understanding of the national minority experience has long been the source of discriminatory ideas and attitudes regarding the Cordillera people. Discrimination has adversely affected the self-image of some Igorots, and has contributed towards alienating others from their own people. The Cordillera people, along with other national minorities, have the right to demand that this situation be rectified. Henceforth, the mass media, the schools, and other institutions involved in the processes of information-dissemination, opinion-moulding, and socialization shall transmit only correct and truthful ideas regarding the national minorities. In the autonomous region, these institutions shall aid in cultivating among the people a proper knowledge, understanding, and appreciation of themselves, their culture, and their experience. Mutual respect between the people of the Cordillera and the other peoples of the Philippines shall be cultivated.

Both indigenous and non-indigenous cultural institutions in the Cordillera autonomous region shall become the venue for the development of a liberative people's culture.

Regional Autonomy

Regional autonomy shall be the fundamental principle guiding all political relations in the Cordillera. This principle shall provide for the institution of a political system in the Cordillera which can truly represent the interests of the indigenous national minorities, in recognition of their political integrity and in due respect for their particular socio-political institutions.

Regional autonomy shall mean the recognition of the Cordillera people's distinction as one people. Their common geography, history, traditions, and current situation dictates that they be treated as one political body, as one region, in answer to their particular needs, problems, and demands.

Regional autonomy shall mean self-government for the Cordillera people, that they may become their own masters in all decisions of importance to them and in all matters that concern them. They shall have the right to manage their internal affairs according to the wishes of the majority of their people, without foreign interference or external pressures. They shall be guaranteed democratic participation in determining policies and priorities which may affect their lives and future. They shall further be ensured the comprehensive development of their people and their territories for their own benefit and at a pace they can assimilate and understand.

Regional autonomy shall mean equality for the Cordillera people. They shall enjoy without discrimination the same rights and duties as other citizens of the Philippine state. They shall participate on equal footing as the rest of the Filipino people in all aspects of public life.

Regional autonomy means unity with the rest of the Filipino people, in recognition that this can only be realized within the framework of a truly democratic Philippine republic. There is the need for the Cordillera people to work with other oppressed sectors in Philippine society towards establishing a coalition government in which all democratic sectors, including the national minorities, shall be given adequate and genuine representation. Regional autonomy, therefore, is not independence, but rather political integrity, self-government, and equality practised within the bounds of the unified leadership of the coalition government. It shall be exercised with due respect for the legitimate interests of the Filipino nation as a whole, and should not impair, but rather contribute to the territorial integrity and political unity of the entire Filipino nation.

The Establishment of a Cordillera Autonomous Region

The Cordillera autonomous region shall have jurisdiction over the defined territory and homeland of the Cordillera people. It shall unify all Cordillera provinces and ethno-linguistic groups under one administrative unit, in recognition of their commonalities.

The autonomous region shall be an inalienable part of the Philippine state. As such, all authorities of the autonomous region shall enjoy the right of representation and participation in the central government and all other organs of the state.

Autonomous organs at all levels shall exercise certain rights of self-government.

All ethno-linguistic groups in the Cordillera shall have representation in all regional structures which administer over them.

The central organs of the Cordillera regional autonomous government shall consist of a Regional Assembly and such other organs as will be determined later. The members of these organs shall be elected by the majority of the Cordillera people in a manner to be defined later.

Administration

The Cordillera people shall have the right to determine the form which self-government is to take in consideration of political systems already in practice.

Village-level administration shall conform with existing indigenous socio-political structures like the clan, *dap-ay, ator, bodong, kalon,* etc. Intermediate structures or organs between the village and the region shall conform with the existing levels of socio-political organization of the different ethno-linguistic groups in the Cordillera. Areas occupied by smaller ethno-linguistic groups like the Pugot, Gaddang, Balangao, Karao, and others shall be constituted as special districts which are self-governing, and shall be represented in the Regional Assembly or in the next-higher level of administration.

The Regional Assembly shall be the highest administrative organ of the Cordillera autonomous region. All sectors, ethno-linguistic groups and/or provinces in the Cordillera shall be given proper representation in the Regional Assembly, based on the organization, population, and area of these groups.

Non-indigenous inhabitants of the Cordillera shall enjoy the same democratic rights as do the indigenous inhabitants, and shall receive special considerations.

Legislation

A regional legislative assembly shall be established as the law-making body of the autonomous region. It shall have the right to enact specific rules and regulations according to the political, economic, social, and cultural characteristics of the Cordillera people. Custom laws which are currently in effect or in practice among the various ethno-linguistic groups in the region shall be respected and considered in the formulation of regional policies and legislation. The autonomous region shall have the right to carry out internal reforms in accordance with the wishes of the majority of the people in the area.

All these shall be done within the limits of the Constitution of the democratic Philippine republic and other existing laws set down by higher legislative organs of the democratic Philippine state.

A Regional Charter shall be drafted, defining the relations of the Cordillera autonomous region with the national government and defining democratic representation of the Cordillera people in all regional autonomous organs.

The national Constitution shall provide for equality and unity between the Cordillera people and the rest of the Filipino nation. National laws shall likewise be enacted prohibiting discrimination against the national minorities.

Judiciary

The Cordillera autonomous region shall have the right to set up its own judicial system which shall implement the laws of the autonomous region. These courts shall further be responsible for obtaining indemnification for all victims of state abuse in the Cordillera. In addition, the Cordillera people shall be given the right to be represented in higher courts which have jurisdiction over them.

Fraternal Relations

In the spirit of solidarity and internationalism, the Cordillera autonomous region shall establish fraternal relations with other national minorities in the Philippines and overseas.

DECLARATION OF PRINCIPLES AND GENERAL PROGRAM

Cordillera People's Alliance for the Defense of the Ancestral Domain

WE, member organizations of the Cordillera People's Alliance for the Defense of the Ancestral Domain,

AWARE of the problems that beset us as indigenous national minorities: the violation of our right to land; the exploitation of our territories' natural wealth; the aggressions upon our culture; the disregard of our indigenous socio-political systems,

CONSCIOUS of our rights: to our ancestral domain; to autonomous management, disposition, utilization, and development of its natural resources; to respect for our culture and for our political integrity as a people,

CONVINCED that we can win genuine recognition of these rights only through a broad, united, and militant struggle for self-determination, which for us means the free exercise of our prerogative to determine our political status and the free pursuit of our economic, social, and cultural development,

MINDFUL that this struggle can be successfully waged only in conjunction with the overall Filipino struggle for national freedom and democracy,

RESOLVE hereby to work in unity and earnest towards the realization of the objectives and program defined herewith.

1. **For the defense of the ancestral domain:**

1.1 Oppose all attempts to dismember our territorial base, the Cordillera ancestral domain.

1.2 Work for the repeal of all laws which violate our territorial prerogative to our ancestral domain; laws such as Presidential Decrees 410 and 705.

1.3 Define the ancestral domain to approximate more correctly all contiguous areas occupied and used by the Cordillera people.

1.4 Oppose arbitrary divisions and territorial partitionings, such as the apportionment of parts of the Cordillera to Region I, the Ilocos Region, and Region II, the Cagayan Valley. Take steps to unify all territories of the Cordillera people, including boundary areas that have been arbitrarily added onto or incorporated into the adjacent provinces.

1.5 Work towards the recognition of the Cordillera ancestral domain by the rest of the Filipino nation.

2. **In assertion of our ancestral proprietary rights to the disposition, utilization, management, and development of our land and resources:**

2.1 Defend the Cordillera ancestral domain from all incursions by multinational and other entities who seek its exploitation without regard for the ancestral proprietary rights of its people to land and to mineral, agricultural, forest, water, and other resources.

2.2 Demand just compensation for all communities displaced and indemnities for all past injuries caused by current exploiters of the Cordillera's resources. Insist that all future utilization of resources within the ancestral domain by national and other entities shall require democratic consultation with and approval by the Cordillera people.

2.3 Demand the Cordillera people's just share of beneficial returns from the utilization of resources in the ancestral domain by national and other entities.

2.4 Demand that indiscriminate exploitation of these resources be halted. Demand that all enterprises operating within the ancestral domain ensure the conservation of the environment for wider, longer-term, and more productive utilization by the people.

2.5 Take steps to more productively utilize, manage, and develop our resources for the livelihood and advancement of Cordillera society. Popularize systems of forest management which employ indigenous social organizations of labor to undertake massive reforestation, to protect watersheds, and to conserve forest cover. Thus shall we promote environmental quality. Undertake economic projects, such as the improvement and expansion of irrigation systems, diversified food production, and small-scale mining. Thus shall we maximize use

and improve management of our resources for a better quality of life.

3. **Towards economic prosperity and genuine social development:**

3.1 Expose and combat corruption in the current bureaucracy's implementation of socio-economic development projects.

3.2 Demand appropriate state allocations for genuinely people-oriented socio-economic development.

3.3 Initiate comprehensive and people-centered economic development programs directed primarily at food production for the people's basic needs. Encourage cooperative organizing and the use of appropriate technology to hasten the development towards self-reliance in food and other basic necessities, and to facilitate efforts in people's small-scale industrial enterprises.

3.4 Develop appropriate industrialization to transcend marginalized economic productivity and bring self-reliance to a stable level.

3.5 Evolve a people-based social development program in education, health, and infrastructure; one which genuinely serves the interest of the people, and which takes into account the people's priorities and indigenous social systems in health, non-formal education, and the like.

4. **In assertion of our right to respect for our indigeneous culture, and in pursuit of cultural development in the Cordillera:**

4.1 Expose and combat all attempts to manipulate the development of culture in the Cordillera for interests contrary to those of the Cordillera people. Assert our right as a people to maintain and develop indigenous cultural institutions and practices in freedom; to safeguard indigenous culture from vulgarization, exploitation, or artificial preservation; to make such creative, meaningful, and appropriate innovations as are necessary for our cultural advancement.

4.2 Encourage the evolvement of a progressive Cordillera culture and consciousness.

4.3 Encourage the growth of a united Cordillera consciousness, while recognizing and respecting ethnic differences.

4.4 Cultivate an appreciation for and the development of Filipino nationalist culture in the Cordillera, without prejudicing our people's own appreciation for and development of Cordillera culture.

4.5 Counter the spread, through education and mass media, of discriminatory ideas and attitudes regarding the people of the Cordillera. Work to achieve genuine recognition and appreciation of national minority culture and the national minority experience. Cultivate an awareness of equality and an attitude of mutual respect between the Cordillera minority and the rest of the Filipino nation.

5. **For recognition of our indigenous socio-political systems and of our political integrity as a people:**

   5.1 Expose and combat all attempts to exploit indigenous socio-political systems to create divisiveness among the Cordillera people.

   5.2 Work for the recognition of the Cordillera people's indigenous socio-political systems and other people's structures that are operational in the Cordillera today. Popularize understanding of these systems within the Cordillera and among other Filipinos.

   5.3 Work for the recognition of the Cordillera national minorities' distinction as one people, with commonalities in geography, history, traditions, and current situation.

   5.4 Assert the Cordillera people's right to self-government, that is, to make their own decisions on matters that concern their present and and their future as communities and as a people.

   5.5 Work for the regional autonomy of the Cordillera. The regional autonomous government's structures shall be evolved from indigenous socio-political systems and other currently operational people's structures. It shall unify all Cordillera etno-linguistic groups, who shall then enjoy representation in all central organs of the autonomous region. The regional autonomous government shall have jurisdiction over the defined territory and homeland of the Cordillera people, but shall be a part of a genuinely democratic Philippine state.

6. **Against militarization and state repression:**

   6.1 Expose military abuse and the intensification of anti-people military activity in the Cordillera.

   6.2 Expose all forms of repression employed by the state to inhibit the people from pursuing their rights.

   6.3 Demand a stop to militarization of the Cordillera. Demand the withdrawal of all troops and the disarming of all paramilitary units.

   6.4 Demand indemnity from the state for all victims of military abuse.

Adopted 3 June 1984 at the First Cordillera People's Congress, Bontoc, Mountain Province.